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The Bombay Guardian.

Bom Gua No 10

VOL. XVI.—New Series. SATURDAY, JANUARY 7, 1871. [No. 45.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Government of India began to get some new light on an important subject last year, and disclosed it in a Resolution, thus:

"To attempt to provide and maintain all the roads required for the intercommunications of so vast a territory from the ordinary revenues, would be to enter on an altogether impracticable task. It is only by a judicious system of local assessment and control that what is needed can be accomplished."

This *truth*, long patent to the general public, has now triumphed in the Supreme Council. A resolution embodying a most important reform has just been published. The powers and responsibility of the subordinate Governments in respect to public expenditure are to be enlarged. Under certain conditions, 'the Government of India is pleased to make over to the Governments, the following departments of the administration in which they may be supposed to take special interest; and to grant permanently, from the imperial revenue, for these services, the sum of £4,688,711, being less by £330,801 only than the assignments made for the same services in 1870-71:—

Jails, Registration, Police, Education, Medical Services (except "Medical Establishment") Printing, Roads, Miscellaneous Public Improvements, Civil Buildings.'

Each local Government is to publish its own annual Budget. The enlargement of powers is considerable, though there will still remain a good deal of dependence; the thin edge of the wedge is, however, introduced.

—We have much pleasure in mentioning the return of the Rev. Mr. Deimler, of the Church Missionary Society. He arrived, with Mrs. Deimler, on the 26th ultimo. He will resume his work among the Mahomedans of Bombay.

—Sir Henry Durand, who came out to India as an Engineer officer in 1830, and who last year became Lieut. Governor of the Punjab amid the gratulations and plaudits of every body in India, has just been killed by a throw from his elephant. His death occurred on New Year's day.

—Simultaneously with the above we hear of the death of General Prim, December 31st, by the hand of an assassin. The new king, Amadeus, left Italy for Madrid last month, and would be receiving from Prim the reins of power just about the time when this assassination occurred. Prim had done his work, and done it much better than many thought he would.

—The *Hindu Reformer* begins a series of articles entitled a Theist's Confession of Faith. The present article points out the need of such a Confession for Theists; the writer is astonished that his friends of the Prarthana Somaj should be satisfied with a creed of one article, faith in the unity of God, and that Chunder Sen should rest content with two dogmas, the Fatherhood of God and Brotherhood of man. We shall be interested to learn what creed is proposed for adoption, accepting in the meantime the important acknowledgement that theists have not as yet been able to agree on more than these elementary points.

—The deep-sea line of telegraph connecting Madras with Java, viâ Penang and Singapore, has been laid down, and there is now telegraphic communication between the N. W. Coast of America, round three quarters of the globe to the east end of Java. A line is being laid down between Hongkong and Shanghai, so that there will only remain the gap between Singapore and Hongkong, to be filled up before many months, we are told.

—The first telegram from Batavia, despatched and received on the 5th, is rather important:

"It is reported that the military authorities have discovered a plot by the Swiss soldiers in the Netherlands Indian Army to murder the Governor General and take the island. The plot was betrayed by some of the soldiers. Fourteen of the conspirators have been arrested. New Year's eve was fixed for the revolt."

—As an illustration of what has been done in the way of improving communications in India, we may mention the following. We can remember when the *Friend of India*, published on Thursday, reached us on the Saturday of the following week; gradually, as communications improved, the day of reception went back over the days of the week till last Saturday, the 31st of December, when we received the *Friend of India* of the 29th.

—General Trochu assures the Pope, it is said, that as soon as France is freed from her enemies, she will restore him his temporal power. Accordingly the French Bishops are now rallying round the Provisional Government as their last hope.

—The *True Catholic* for December will be distributed to our local subscribers with this number, but we do not propose continuing this distribution in 1871. Parties wishing to have it still may obtain it from the Tract and Book Depôt, at 10 annas per annum.

—The *Bombay Guardian* will no longer be printed at the *Oriental Press*, but at the *Education Society's Press*, Byculla.

The following note from the Rev. Dr. Wilson, received by last mail, will be read with painful interest by friends of Indian Missions:—

"The Rev. Dr. Owen, of the American Presbyterian Mission at Allahabad, died in Edinburgh on the 4th December, one of his complaints, sufficient to account for his decease, being an abscess in the liver, discovered after a post-mortem examination. His consolations in the Lord Jesus abounded during his last illness, in which he was affectionately watched by Mrs. Owen, and his son, a theological student. He delivered a short address in the last General Assembly of the Free Church, which was well received; and he spoke at several other meetings in Edinburgh, in encouragement of the cause of the Lord. He secured the respect of all who knew him in Scotland, as he had done in India and America. He was an able, judicious, and faithful missionary. His work in Christian authorship, especially as a translator of the Scriptures and a commentator on several of the sacred books, both in Hindi and Urdu, was of a most valuable character. He will be long profitably remembered. He requested the Indian converts to be informed that he loved them to the end, and desired that they should be steadfast and immoveable, without distracting worldly care. His funeral was attended by friends well-known for their Christian philanthropy. Dr. Candlish most appropriately conducted the funeral service in the house, and I offered up a short prayer at the grave."

The *Star of India* has not found it convenient to inform us on what authority he spoke of a return to idolatry on the part of the Queen of Madagascar. We have not seen elsewhere the least mention of such a thing. The recent home journals mention a meeting of the London Missionary Society, when Mr. Ellis made the following statements:—

"He regretted that the Society for the Propagation of the Gospel was so persistent in its determination to send out a bishop. It was not that they objected to episcopacy, but great evil was likely to result from any step which would bring about discussion upon non-essentials before the people were firmly grounded in the essential doctrines of Christianity. There was plenty of room in other parts of Madagascar, but the work in the central parts should be left to the bishops now labouring there. An untrue report had been circulated in reference to the relation between Church and State in Madagascar. If there has been any interference in this direction, it has been on the part of the heads of villages and heads of clans, who have been always accustomed to exercise great power over those subordinate to them; but this had been done in ignorance, and contrary to the wishes of the missionaries; on the part of the Queen, the Prime Minister, and Government, there had been no interference in regard to religious worship. Mr. Toy impressed upon those present the necessity of making an effort to send out sixteen missionaries. There are now some 150,000 persons in regular attendance on Christian worship, and only eight or nine missionaries labouring among them. The chairman expressed his gratification at the denial which had been given to the report that the London Missionary Society had in Madagascar sanctioned anything like the principle of a State Establishment of religion. Rev. Robert Robinson said Mr. Jukes had confronted the agent of the S. P. G., who circulated the report that the Queen had used the Prayer-book in divine service in the capital, and to the denial that was given that agent could give no reply, for he knew the representation had not been correct. The union of various churches in Madagascar to take the sacrament of the Lord's Supper together was intended as a kind of protest against the supposition of any desire being felt for the introduction of any bishop to Madagascar. The bishop-elect, Mr. Baynes, had visited the mission-house in Blomfield Street, and he said it would be better that he should go out as bishop than another of less evangelical views, but was told that his mission, under the circumstances, would be regarded as an act of hostility to the society. In answer to the objection that there were only two missionaries for a bishop to superintend, he said the S. P. G. intended to send out a staff of missionaries."

ASIATIC SOCIETY MUMBAI

In our issue of the 24th ultimo, we noticed an article that had appeared in the *Star of India*, a rechauffée of one in the *Pioneer*, attacking the Rev. Mr. Robson and the other Rajpootana missionaries, and imputing to them the most odious motives for their efforts in behalf of the famine-stricken. It appears that on the very day when this railing accusation appeared in the *Pioneer*, Mr. Robson, who was in Allahabad at the time, wrote to that paper exposing the falsity of these charges. Our local contemporary has not seen fit to notice this reply. We are deeply impressed with the great importance of conscientiousness in journalism; a resolution to be honest, cost what it may. See what evil may be done, simply through indifference to truth. Some individual, with an animus against a certain party or a certain class, obtains admission for a tissue of outrageous charges and base insinuations, in a public journal; the very next day the truth may be published in the same columns, and the calumnious statements disposed of; but meanwhile other papers have reprinted the first article; the rejoinder they neglect to notice, and thus a foul injury is done to men whose good name is a thousandfold more to them than the wealth of the rich man is to him.

We learn that the Lieut. Governor of the N. W. P. has recommended the Supreme Government to take over Ashapura talao, the work executed by the Rajpootana missionaries to keep alive thousands who would have starved otherwise, and to reimburse the missionaries for all the expenditure sustained by them. This is the least that Government can do under the circumstances. It is matter of thankfulness that in their self-denying labours among the fever-stricken, no one of the missionaries lost his life; but more than one lost health and strength; the expenditure of funds was the least of the sacrifices made by them. When the history of this Rajpootana famine comes to be written, it may be well to mention the articles of the *Pioneer* and its copyist, to illustrate and enforce the words, 'Do good, hoping for nothing again,' not even for justice.

The following paper has been placed at our disposal, and we gladly avail ourselves of the liberty to publish it:—

To all our Native Brethren in Western India, beloved of God, called to be saints, grace to you, and peace from God our Father, and the Lord Jesus Christ.

Beloved, by the grace of God we are made members of the body of Christ. "By one Sprit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." "So we, being many, are one body in Christ, and every one members one of another."

It follows from this, dear brethren, that as all members of the body are united to one another, and the body to the head; so we also are all united to one another, and to the Lord Jesus as our great head. This twofold union,—union with each other, and union with the Saviour,—is the glory of our holy faith.

Beloved, it is our privilege as well as our duty to manifest this our double union in the world around us. Such an union should not, and in fact, could not, remain in oblivion. It must show itself. Hence the blessed Saviour, the public profession we make, the enlightened conscience, and the renewed heart, all urge upon us loudly, yea, peremptorily, to give earnest heed to this matter.

What, then, dearly beloved, should we do to show forth this union? There are many ways of doing this, all resolvable in our living in Christ by faith, living for Christ through love, and living on Christ in hope. The principal mode of manifesting our twofold union may here however be particularized. It is by our uniting heart and soul to sing the Saviour's praises, honour his commands, promote his cause, defend his truth, and publish his salvation; also by seeking our mutual growth in grace, righteousness and holiness. Thus it will most assuredly become evident to all that we are an united people, and that we love Him who first loved us and gave Himself for us.

It is therefore earnestly desired, beloved brethren, that as we are really and essentially one people, this unity of ours be made visible. The world knows us not. It neither understands our common faith nor the bond of union existing among us. It does not comprehend that our minor differences are not so potential as to keep us back from drawing toward one another in the bonds of holy love. Hence it is ever and anon reproaching us as a divided people, and even as being disaffected toward each other.

The duty of giving visibility to our existing union becomes therefore absolutely necessary to the progress, peace, and prosperity of the church in India. We must convince our non-christian population that we are one body, have one spirit, one hope of calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all. The great importance of taking this step may be gathered from the Saviour's intercessory prayer. He prays fervently that His people "may be one; that the world may believe that Thou hast sent Me."

Accordingly it appears to us most desirable, dearly beloved, that we of Western India, who have been called out of heathen darkness into God's marvellous light, should form ourselves into an Alliance to be styled, "The Western India Native Christian Alliance." That we may successfully carry out this project, it is necessary that we hold a general meeting of as many brethren as can conveniently attend it. As Bombay is easily accessible both by land and sea, it appears as the most central place for holding our first General Assembly meeting.

Should such a meeting take place, as we sincerely hope it will, many and great will be the advantages reaped from it by the blessing of God. We shall thereby be able to make a demonstration of our love to our adorable Saviour and to each other. We shall become personally acquainted with each other, and hold brotherly communion, which may greatly refresh and comfort our hearts. We shall be able to take counsel together as to the best means of promoting living Christianity among ourselves, and the Redeemer's Kingdom among our countrymen. And it will enable us to constitute our Evangelical Alliance in a formal manner.

No doubt such a movement necessarily involves a heavy expenditure. Many of our number will not be able to meet the expenses of journey to Bombay, and sojourn in it even for a short time. But He whose are the goid and silver will, we confidently believe, provide us with the necessary means. Our motto is, Yehovah-Yireh, the Lord will provide.

Brethren, there is a still more pressing necessity in connection with this matter. We need much grace, wisdom, and energy for carrying out the project in view to a successful issue. Make this therefore a subject of fervent prayer that our Father in heaven may pour out His blessed Spirit upon us.

It is proposed to have our general meeting sometime in March next. In the meanwhile we send this paper to our brethren in different stations with a view to ascertain whether they approve the object stated in it, and also how many of them we may expect to attend the meeting. As soon as we have learnt this, we shall make final arrangements and make them known in good time. We shall do our best for the reception of the brethren who may come to this city, and also for defraying the expenses of their journey to and from it. Missionaries and Pastors are respectfully requested to bring this matter to the notice of the converts and members of their churches.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

All communications to be addressed to the Rev. Dhanjibhái Nauroji, Free Church Mission, Bombay; or to Mr. Shahu Daji, Editor of the *Dnyanodaya*, Nagpada, Bombay.

Narayan Sheshadri,
Free Church of Scotland's
Rural Mission.

Vishnoo Bhasker,
American Mission, Bombay.

Appaji Bapuji,
C. M. S., Bombay.

Shahoo-Dajee Kukdey,
American Mission, Bombay.

Dhanjibhai Nauroji,
Free Church Mission, Bombay.

Bombay, 29th December 1870.

N. B.—If the bulk of the brethren find it impracticable to attend the proposed meeting, we shall be glad if they send their representatives to it.

The Bombay Guardian.

SATURDAY, JANUARY 7, 1871.

THE TIME IS SHORT.

In the Apostle Paul we have an excellent example of one who, after he came to the knowledge of Christ, lived under the constant influence of the conviction that his time was short. He lived and laboured as though a work of immense magnitude were assigned to him and there was a very little time in which to do it. He was to bear witness for Christ before many nations, and convey the Gospel to the limits of the known world, and no one could tell when death might overtake him. How very different the life that is led by most Christians. They seem to think that there will always be time enough for any work they have to do for Christ. While admitting their mortality, they appear to have the impression that they are likely to live for many years, and that they shall have abundant opportunity to overtake those requirements of the Gospel which they have hitherto neglected; they do not see that there is any call for extraordinary haste in working out their salvation. What of the thief converted on the cross? What good work did he do, what Gospel service could he render? What if even we did nothing special to further the cause of Christ in the world, is that to stand in the way of our going to Paradise? But indeed we have it in our hearts to do a good deal, only we do not like to be driven; we shall do it leisurely and surely.

Let me first say a word for the converted thief. There are not many servants of Christ who have been more useful than this poor man. He has taken nearly as many to heaven as the Apostle Paul has. To the troubled sinner he is the visible and palpable embodiment of that great Gospel word, Whosoever; the very interpretation of it that they need. And there was nobody besides in all the world to bear testimony to the saving power of Jesus in that darkest of hours when the Apostles stood afar off, trembling for fear of the Jews, overwhelmed and panic-stricken at the abyss that seemed opening at their feet.

You will do it leisurely and surely; you will not be driven; there is no hurry; there is plenty of time. Oh, let me say to you that the time is short, awfully short for the work you have to do; and that only they who realize this fact are enabled to redeem the time and work out their own salvation. Even with regard to things pertaining to this life, no great prize is attained unless the lesson of the shortness of time is learned. Of two candidates

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for a competitive examination, the one who feels that the time is short is far more likely to be successful than the one who fancies that he has time in abundance.

Give a glance at the year that has gone by. We will not interrogate it with regard to work which was for the earning of your daily bread. Your daily appetite kept you up to the mark, and would not let you forget that the time was short. If you threw away any of it you had to suffer presently; so you diligently attended to the avocations which obtained for you the staff of life. But with regard to the service of Christ; to growth in grace; to the fruit of the Spirit; to your influence in the church and in the world, can you not see that you have lost a great deal of time? What if I should show you one who, at the beginning of 1870, was in a state of impenitence, but who, having received the grace of God, has shot far beyond you in the divine love, has got greater victories over his corrupt nature than you have begun to dream of, and has exerted a greater and better influence on others than you have done. He has redeemed the time, knowing that it is short enough for the work given to be done. To him, time is lost, and more than lost, when it witnesses no advance in holiness, no effort for the glory of Christ. In the 15th chapter of John he has discovered that the grace which came to him, came not merely to give him a hope of heaven, but to show him a heavenly path in which to walk through the earth; not merely to show him the tree of life in a future paradise, but to shake the fruit of it upon him, at all events to give him the leaves of it for the healing of others. To be a Christian is to be, in his conception, a steward; one entrusted with heavenly goods to be dealt out to those around him; and having brought forth fruit, to be rendered still more fruitful.

Look at the condition of the world. To the spiritual eye are there not abundant indications that the time is short? Satan seems to realize that his time is short, and to have come down in great wrath, and the most favoured region of the earth is now given up to confusion, desolation, and untold misery. The last and greatest of the strongholds of the Man of Sin, where until now it has been forbidden men to become acquainted with God's pure Gospel, and where a convocation of his clergy has lately issued a decree forbidding men under pain of eternal death to refuse to recognize the Pope as the infallible one, there the Pope has ceased to be sovereign, has become a mere subject, and there the preaching, printing, and distribution of the Gospel are now unrestricted. How long have the people of God waited for this day, and lo, it has come at last! When the Gospel has been preached among all nations for a witness, then shall the end come: when the world has had ample opportunities of knowing the grace of God, and of manifesting its own repugnance to even this superlatively gracious exhibition of the character of God, then shall be the time of the harvest. Who can say that the world is not now ripe for judgment? Marvellous wisdom has been given to the men of our days with respect to material things; they have gone into the secret storehouse and innermost laboratory of nature, and brought forth all manner of surprising things; but instead of giving the glory to God, they are trying to persuade themselves that God is not, that there is no account to be given in the future.

But whether the world shall continue to go on in its development for a while or not, whether it shall still enjoy or not a day of grace before the dawning of the day of the Lord, the year upon which we have entered will be profitable to us as individuals, only as we believe and act upon the assurance that the time is short. There is a work to be done in time that cannot be done in eternity! How great a work, how largely are we in arrears! How fugitive the moment!

Conversations between a Brahmist and his Friend.—XIV.

Brahmist. Well, what say you to the doctrine of election? Can you deny that this doctrine constitutes a strong ground for rejecting the claim of the Bible to a supernatural origin? We are asked to believe that the everlasting destinies of all men have been unalterably fixed in the decrees of God from the very foundation of the world. They who embrace this view and keep it in mind must lose the stimulus of all motives for exertion and improvement, and yield themselves up to be swayed by circumstances. As I apprehend it, this doctrine is essentially immoral, and lays the axe at the root of everything that would ameliorate the condition of society.

Friend. But if this doctrine is one generally held by Christians, and if you have rightly characterized it, we shall be met by this anomaly, that Christians are very far from being the least progressive people in the world, that in fact the very contrary of this is the case. Let me observe, however, that this doctrine is not received by all evangelical Christians even. There is a large body, recognized by all the others as sincere and earnest Christians, who reject this doctrine of election. So that it does not appear to be one of the subjects for discussion between us, our object being simply to ascertain whether the leading and unequivocal features of Christianity are favourable or unfavourable to its claims as a revelation.

Br. But I find the doctrine very plainly taught. The epistles are addressed to the elect, who are said to be chosen in Christ before the foundation of the world, predestinated, elect according to the foreknowledge of God, &c. In fact one could not state the doctrine more strongly than it is expressed in various places. Well, if from the beginning God ordained that only such and such persons should be saved, it follows that from the beginning all the rest of the world have been consigned to perdition. This may be very pleasant doctrine for believers, but it is a very terrible one for the great majority of mankind. I say that I find this doctrine in the New Testament; it is accordingly a difficulty to me, and I have a right to discard the claims of the Bible to be a revelation, until it can be shown me that this doctrine is not opposed to these claims.

Fr. Your objection is that it takes away from man the force of all motives to exertion, and yields him up to be the prey of circumstances, like a ship without a helm. This doctrine, as you apprehend it, makes it quite useless to address men in the language of invitation and exhortation; to speak to them of the terrors of the Lord or of the attractions of his love; to set moral precepts before them; promises and commands are alike thrown away on men whose everlasting destiny has been determined beforehand. Yet the Gospel which Christ commanded his disciples to preach to every creature is just as full as it can be of promises and invitations, exhortations, warnings, threats, entreaties, and of all manner of motives intended to act upon the minds of those who are addressed. The word 'Gospel' means glad tidings; tidings of salvation; of salvation offered to every creature; offered in such a way as to make them believe that it is theirs for the mere taking. In the Acts we find the apostles going everywhere with these offers and entreaties, and we see multitudes of people yielding to the motives set before them, fleeing from the wrath of God, to lay hold on eternal life. And if we turn to the very passages on which the doctrine of election is most boldly stated, we find in immediate connection with them the freedom of man fully recognized, and his sole responsibility for his future state declared.

Br. What does this show but that the writers did not well know the meaning of what they were saying? they failed to see that the doctrine of predestination was inconsistent with man's responsibility. They imagined it necessary to teach the first doctrine, to show the sovereignty of God, and the second to make converts, and they shut their eyes to the contradiction of the two.

Fr. But this would indicate a measure of stupidity on their parts that is quite inconsistent with what you have acknowledged as to their keen-sightedness in religious matters, and their candour. Their great object was to persuade men to turn to Christ, to make converts as you say; and having made them, to stir them up to try and save others; but if they themselves believed that nothing a man might do or leave undone would affect the question of his salvation, what stimulus would they themselves have to make the efforts, and what need to present the motives to others? They would have simply shown their utter stolidity and senselessness, and those whom they addressed would have laughed at them for their unnecessary pains.

Br. But can you not yourself see that the doctrine of election tends to paralyze the energies of man, and reduce him to the condition of a machine?

Fr. I have looked into this matter, and I will tell you how the Bible doctrine presents itself to me. The Christian dispensation was, as regards the experience of men, a new dispensation; the middle wall of separation was broken down between Jews and Gentiles, and all men were invited to enter the fold of Christ. But its very newness would be an objection if men took the view that it was new in the counsels of God. It was necessary to show that it was distinctly contained in the plan which God had been working from the beginning; so far from being a new thought with him, he had from the beginning arranged all matters with reference to the dawning of just such a day. When a blazing comet suddenly makes its appearance in the skies, men are filled with alarm, because it is so new and unlooked for; but when astronomers show them that this body belongs to our solar system, only its orbit is so immense and so elliptical that it could only be seen once in 1,000 years, they become reassured. The apostles had it laid upon them to show that their Gospel with all its issues, was distinctly in the counsels of God from the beginning, and was not a new

thought, a necessity created by the failure of the former dispensation. And I have yet something more to say on the subject of this doctrine which will prove to you, I think, that it has not the unreasonableness you attribute to it.

WHAT IS TRUTH?

It shall be done for them of my Father, for where two or three are gathered together in my name, there am I in the midst of them. (Matt. xviii. 28, 29). There is no especial virtue in the number two; if we can get three or more to unite with us in prayer, so much the better. It shall be done for them; for this reason, that when two or three are gathered for prayer in Christ's name, Christ himself makes one of the company, and the Father heareth him always. But if it is important that the two or three be agreed among themselves to ask a certain thing, it is still more important that they be agreed with Christ about it. If Christ does not see it to be the thing that is needed, if he declines to join in asking for it, an answer need not be expected. Every thing then turns upon the measure of our fellowship with Christ. Given two or three Christians in entire account with Christ, and what shall hinder them from overcoming the world? We see too what it is that consecrates. The accordant prayer of believers will make a barn, a stable, more holy than any cathedral on earth can be made by ceremonies, services, or ornamentation. You would see Jesus? You would have His presence? Well, do you attend prayer-meetings? Do you come together, here or there, with this and that Christian brother, to pray in the name of Christ? Or are you of those who have a horror of conventicles?

Until seventy times seven. (22). Sin is the transgression of God's commandment. In God's court it is not necessary for the offended man to be prosecutor in order that justice may be done. There is no danger of any failure of justice; divine justice does not need any reminders from us; heaven and earth may sooner pass away than any injustice can go unrectified in this universe; only divine justice does not take counsel of human wisdom as to the time and the mode. In all injustice God is the wounded one, and the measure of his greatness above the human worm expresses the greatness of the offence against him compared with that against thee. If the representative of a foreign power should burn down the palace of the sovereign at whose court he is accredited, and a shoe-string belonging to the porter's servant should be burnt up in the conflagration, it would not be necessary for this servant to clamour loudly for revenge. What if he should say to the sovereign, Sire, you need not take any notice of this insult; I have been injured and I mean to obtain satisfaction for the injury! His folly would be manifest; but this is just what is done by men who refuse to forgive. The believer is to have nothing to do with an unforgiving spirit. This does not mean that he is to make light of any offence as against God, against society, against the man's own good. He may not do this. He is the sworn enemy of all unrighteousness, and must bring his utmost influence to bear against it. The best thing he can possibly do for the man is to bring him to repentance. But retaliation is not the way to effect this. It would be difficult to find a way more calculated to defeat this object. Any thing in the least approaching to his conduct will seem to him in so far a justification of it. You want to show him that he has acted wrongly; you need then to exhibit yourself in an amiable light. He is a selfish man; if you appear resentful, indignant, unforgiving, he will just attribute to you a nature like his own; your great object should be to exhibit unselfishness. Forgive him his repeated trespasses; show him love for his hate. Remembering always that the Christian character has many aspects; that one virtue in excess cannot make up for the absence of others; that we are to give expression to all God's truth; that we are not to forgive in a way to diminish our testimony against transgression. We may sacrifice our own feelings, but we may not sacrifice truth. Amiability and laxity are an alliance that proclaims the first to be a mere imposture, a base imitation of Christian charity.

His lord was wroth and delivered him to the tormentors. (34.) This earthly lord could forgive the debt of 10,000 talents (equal to several millions sterling) but could not forgive the harshness which all his kindness had failed to remove. What monstrous selfishness must that be that accepts the forgiveness of such immense indebtedness on our part, and flies savagely at the throat of a man who owes us the merest trifle. The object of this parable is to show that man's trespass against man is a mere bagatelle compared with his trespass against God. This is the very thing that the present age is most signally unconscious of, most wilfully ignorant of. The most flagrant delinquencies in the matter of honouring God are treated as of not the slightest consequence, in comparison with any trespass against man. Men are competing for the reputation of wisdom and liberality, by apologies for the most revolting conceptions of Deity ever entertained amongst the heathen. Any designation of the character of a living man, may properly be avenged by an action for damages; but to caricature the Deity by ascribing his perfections to the most hideous and revolting personages of Hindu mythology—to Kalee, Gunputi, and Hunnomun, is a very venial offence. Let us, while showing all forgiveness towards those who have injured us, cherish that sense of the holiness and majesty and goodness of God which bring strongly into light the guilt of man in not honouring and glorifying such an adorable Being. The charity that makes light of unfaithfulness towards God, transgression of his holy law, is as opposed as anything can be to the teaching of the Scripture. They who employ their casuistry in apologies of this kind are only taking upon themselves the burden of guilt, which they in this unhallowed way are seeking to remove from the shoulders of the guilty, without in the least helping them.

Go into Judea that thy disciples also may see the works. (John vii. 3.) These brethren were probably the children of Joseph and Mary, it having been expressly stated that Jesus was her *first-born* Son. They wanted him to take up his abode in Judea; he had disciples there; their faith needed to be confirmed; why spend all his time in this obscure province? such works as his ought not to be buried there, but should have the greatest publicity. They gave this advice doubtless with an air of sincere regard.

Neither did his brethren believe on him. (5). If theirs had been a true faith, they would have felt the impropriety of giving him advice as to the way in which he should fulfil his ministry. As though the power were with him, the wisdom with them. If Jesus would employ his mighty power in a suitable way, he would have the whole nation at his feet, and they, as his brethren, would come in for a share of the popularity. They did not at all deny his wondrous power, nor his exalted mission; but they were not his disciples, learning of him, trusting in him, following him. They chose to remember that they were his brethren, instead of seeking to forget it, and to merge themselves honestly and meekly in the ranks of his disciples. Their relationship was a snare to them. And it has thus been with many who were intimately connected with distinguished servants of the Lord. The popularity of many an eminent minister or religious writer has been a peril and a snare to wives, sisters, children; they have fancied that some of his righteousness belonged to them, and that it was not incumbent upon them to class themselves with common sinners and work out their salvation with fear and trembling. What a distinguished man my husband is! how he is looked up to! how large is his influence! what an earnest and successful preacher he is! and what a favoured position is mine that I participate in his social superiority and am admired for his sake! Such thoughts have complete possession of many a pastor's wife, and she is really in more danger of coming short of eternal life, than is the least of those who hear her husband preach. So too with the children. And this has something to do with the frequent dereliction of the children of distinguished Christian men. In the case of Christ's brethren, it would seem that the agony, the ignominy of the cross were the means of accomplishing in them what all the preaching and all the miracles of Jesus had failed to produce; they were brought to a sense of their sin and need, and so we find them with the apostles waiting for Pentecost.

Epitome of News.

Saturday, December 31, 1870.

—The rice crop in Burmah this year is said to be magnificent.

—Two officers of H. M. 83rd Regt. (at Poona) slightly wounded one or two persons at the village of Mandvie. The villagers surrounded them, took away their guns, and maltreated them. The [illegible] has been fined Rs. 100 and two others Rs. 50 each, with the alternative of imprisonment.

—*St. Paul's Magazine*:—"Drunkenness under the Second Empire, has increased throughout France in a ratio and to an extent of which few have any conception; and in this vice the army is far in advance of the civilian population. The officers are too often ignorant, reckless, lustful, and votaries of absinthe—a species of hell-decoction which takes the mental and bodily pith out of a man faster probably than any other known deteriorative save opium. Drink invariably ruins discipline."

Monday, January 2, 1871.

—Pretty good coal has been found at Dumagadiem, 130 miles from Coconada.

—The English Mail left Aden for Bombay yesterday at noon.

—A Captain Johnson, at Allahabad, committed suicide. He beat his head with stones, and threw himself into a tank.

—The report that Yakoob Khan took Candahar is contradicted.

—An inmate of the Strangers' Home at Allahabad has been robbed of Rs. 4,250 by another inmate!

—Mr. Lawrence Oliphant has written a book called "Piccadilly," in which he says—

"I suppose this country (England) never looked more fair or flourishing in the eyes of the world in general than it does at this moment. We have made a great success by means of 'pastiche'—there is no denying it. But we shall fall to pieces all of a sudden, like old lady Pimlico, and the wrinkles will appear before long in the national cheeks in spite of the rouge. Ah, the taunts we shall have to endure when the 'pastiche' is discovered, from rivals that have always been jealous, and are still under the prestige of our former charms! Then the kings of the earth with whom we have lived delicately will turn against us, for they will remember our greed, and our pride, and our egotism, in the days when we sold our virtue for gold, and our honour for a mess of pottage."

—Three "news-letters" are now published in Paris, all of the same size, namely, four pages of ordinary demy octavo, the first and second pages being filled with a brief abstract of news, the third page left blank for writing on, and the fourth page reserved for the address. The first of these publications, the *Lettre-Journal de Paris-Gazette des Absents* made its appearance on the 22nd of October, printed on a light-toned paper. Wednesdays and Saturdays are its days of issue, and its price is three sous. About a week afterwards it was followed by the *Dépeche Ballon Journal des Evenements du Siege*, printed [illegible] in engrossing type, and appearing on Tuesdays and Fridays, at the price of a couple of sous. On October 31 the first number of *Le Ballon-Poste Journal-Correspondance des Absents*, came out in connection with *La Verite* newspaper, to all purchasers of which it is sold for a single sou, two sous being the price to the general public.

—*Friend of India*: "The trial of Ensign Gilbert, 3-60th Rifles, on a charge of having disobeyed the lawful command of his superior officer, has been brought to a close, and we await the finding and sentence of the court. It is a remarkable part of this trial that the offence of the Ensign has been overlooked, so far at least as the non-military public is concerned, in the provocation offered by his commanding officer, Colonel Kennedy. The commanding officer has been put upon his trial as well as Ensign Gilbert, and it is questionable whether, at least morally and socially, he has not been proved to be the greater offender of the two. Soldiers like Colonel Kennedy, with the best possible intentions, destroy regiments and armies. If Ensign Gilbert momentarily forgot himself under the pressure of a provocation the bitterness of which no one, perhaps, but a soldier can understand, Colonel Kennedy does not appear to have remembered what was due to an officer of Her Majesty's Army. The manner, the tone, the language, employed by him in addressing Ensign Gilbert on parade, are variously described by his officers as 'sneering and sarcastic,' 'loud and aggravating,' and so on, and were the direct cause of the breach of discipline on the part of the young officer, and an insult to the officers of the Army at large."

—The same: S. at Edinburgh: "Notwithstanding the death of two such men as Syme and Simpson, and that such men of mark as the late Sir W. Hamilton are met with only once in a century, the University of Edinburgh maintains its high position both as a literary and a medical

school. The introductory lectures to which I listened, with an ear none the less critical that I remembered with gratitude the teaching, and in some cases the personal friendship of their predecessors, showed not only great ability but sound liberality of opinion and appreciation of the spirit of inquiry which characterises the present day. From lectures like those of Dr. Calderwood on Physical Science and Mental Philosophy, and that of my old fellow-student the Rev. Dr. Charteris on the position of a student of Theology in the Present Day, it is evident that students will find no timid obscurantism in the class rooms, no unfairness to either the materialistic or the rationalistic opponents of the supernatural, while they will be guided by sound logic, intelligent faith, and catholicity of spirit. I was not able to listen to Professor Fraser's Lecture on Berkely—his life and edition of the works of the great Idealist for the Clarendon Press is nearly ready at last—from a desire to witness the opening of the New College, or Divinity School of the Free Church. There, in the Common Hall, Dr. Blaikie read an instructive narrative of his visit to America, and his study or inspection of the principal colleges of the West. By his side sat Dr. Duff, Professor of Evangelistic Theology, much worn after nearly half a century of work for his Master, but still energetic and successful in the same cause at a time when he might well begin to take what Dr. Chalmers called the Sabbatic rest of the seventh decade of life. The noble old man works as hard as ever, and no Professor is so popular, I am told, with his students. When at first attendance on his lectures was optional and at an inconvenient hour, nearly every one of the 130 students was present. One feature only, common to all the lectures, struck me as a drawback—the style in which they were written. That style may be defined as Scotch Johnsonian. Its characteristics are long and sometimes involved sentences, a preference of Latin to Saxon words, the use of Latin words unknown to English writers even of Johnson's school, too frequent repetitions, and occasionally forced illustrations or figures."

—A short time ago the American Baptist Home Mission Society guaranteed to raise a sum of £100,000 to establish a "Seminary" in each Southern State, ostensibly for the benefit of freedmen, but open to all. Over £20,000 have been subscribed and invested in good securities.

Tuesday, January 3.

—*Times of India*: "Early yesterday afternoon we received the following telegram:—

'Sir Henry Durand was pitched from his elephant at Dehra Ismail Khan on Saturday, and sustained serious injuries.'

In the evening we learned, as all India will ere this have heard, that the Lieutenant-Governor of the Punjab is no more. He died on Sunday at Tank, where the accident occurred. It is with very deep regret that we record the heavy loss which the Punjab and India has thus sustained. Sir Henry Durand was still in the full vigour of physical energies, while his faculties as a statesman were just entering the stage of ripeness and maturity."

—A Gosavi, a hard drunkard, committed suicide with opium on Saturday.

—A fire on the Cotton Green, Colaba, on Saturday, destroyed Rs. 10,000 worth of cotton.

—John Butcher, seaman, died on Sunday from excessive drinking.

—*China Mail, Dec.* 13: "A Translation of the infamous Chinese pamphlet, entitled, 'Deathblow to Corrupt Doctrines,' which pamphlet purports to be 'published by the gentry and people,' has been forwarded to us, and sundry copies, we are informed, go home by this mail. This vile production has been extensively circulated throughout the length and breadth of the Chinese empire, and as may readily be imagined, has excited a feeling of indignation against those professing the Christian religion which will not readily be allayed.

"As a proper and earnest discharge of the duties between parent and offspring is, in the eyes of the Chinese, the chief virtue to which man may aspire, and the omission of any of them the great unpardonable sin in the Chinese criminal calendar, so the total negation of these duties is taken as the text of the pamphleteer's denunciations as the fundamental stone on which the Christian religion rests. The descriptions of the alleged orgies which characterize the celebration of our religion are interwoven as well to disgust the right-minded and virtuous among its readers, as to pander to the filthy tastes of those of the lower classes who delight in such nauseating details. The author of this mass of obscenity is said to be a man of high literary attainments, and it is officially circulated from the Yamens of the Mandarins. The injury it is calculated to effect against foreign influence in China is immense; in fact, can scarcely be overrated. It appeals to the worst passions of an excitable, semi-barbarous people, whose recognised leaders can barely hold them in check under ordinary circumstances, and who, when roused into tumult, display a ferocity only commensurate with their natural cowardice. With their natural antipathy to foreigners, thus heightened by details of practices current among them, most revolting to the ideas in which they have been trained, most disgusting to their natural ideas of social and family relations, and most horrible when they consider that these evils may extend to their own wives and daughters, to what perils are not the Christians in China exposed? Not only those who openly profess and preach its doctrines, but also those who are nominally its disciples?

"It is of course scarcely possible to make any extracts from this work, but as a sample of the unblushing mendacity and extreme cunning which characterize it, we append the following brief outline of the customs and habits of those of the inhabitants of Great Britain who follow the tenets of the Christian religion. Any one at all familiar with Chinese views of the domestic relations will perceive at once how revolting to them such description must be—

"'If a wife dies they then take another. When a father dies his son may marry his mother. When a son dies a father may marry his daughter-in-law. A man may also marry his own daughter. They marry the widows of deceased brothers, uncles, or nephews. They also marry their own sisters. Women are regarded as superior, men as inferior. From the king down to the people, all are subject to the authority of their wives. It is a common thing for a wife to drive away her husband and seek another. They say that men are born of women; therefore many of their kingdoms are governed by queens.'

"This is perhaps almost the only sentence in the book which could be quoted without offending common decency, and even this teems with impurity. To those who have imbibed the Burlingame idea respecting the Middle Kingdom and its rulers, we heartily commend a careful perusal of this book, believing that its effect on the body mental will be as beneficial as nauseating and disgusting drugs often are on the body corporal. It will dispel many noxious vapours which now hang about the brains of those who look upon the Chinese as a simple, virtuous, intelligent people, earnestly striving after truth, and continually bullied and imposed upon by Christian missionaries backed by British bayonets. It will illustrate also the ignorance prevalent as to the doctrines of the religion vilified, when after 200 years of teaching among them, so many can be found to believe eagerly the atrocious falsehood thus disseminated."

—*Englishman*: "The Lord Bishop of Calcutta having proposed to give an entertainment to all the sailors in this port, about 450 men, consisting of sailors and petty officers, assembled at Prinsep's Ghaut on Thursday last (29th) and sat down to tea at six. Shortly after, the Viceroy visited the place, and was enthusiastically received. He took his departure after a stay of about a quarter of an hour, amid repeated cheers."

—A Calcutta correspondent of the *Times of India*, describing the celebration of the Eed festival, says there were 40,000 Mussulmans on their knees at the same moment. The preacher's arrival is thus described: "On his arrival he was surrounded by a crowd of devotees, who struggled to touch the hem of his raiment, his feet, or to press or kiss his hand. Happy was the man on whom he looked, or to whom he allowed a condescension. Fortunately the distance between the road and the tent was small, or I fear the Moolvi could not have been disintegrated by the men who sought to do him honour. His arrival was the signal for a general subscription, they pressed forward to give him pice, rupees, &c., and his lieutenants with obliging readiness were soon in a position as well as ready and willing, to act the part of money-changers as well as vesting men."

The preacher was a Moolvi from Jounpoor, Keramat Ali.

—*Dublin Warder*: "On the 28th of September the Committees of the Supreme Courts of the four Presbyterian bodies met in Montreal, and, after a conference of three days, a basis of union was drawn up, comprising three doctrinal declarations—the first recognizing the Bible as the infallible and supreme standard of faith and morals; the second adopting the Westminster Confession, with reservation of liberty of opinion as to the power and duty of the civil magistrate; and the third opening the door wide for fraternal union with all Presbyterian Churches, and the acceptance of ministers and probationers from them. This 'basis' is extremely simple. Difficulties, we are told, vanished when the negotiation was once begun. We wish particularly to lay emphasis on the fact that it originates in the growing conviction among the religious community in America, that separation without sufficient grounds is unjustifiable, either as caused afresh or as continued from former times. If this spirit should spread, it may bring about a Church reconstruction much larger and more momentous than has been dreamed of, and it is certainly striking that the tendency to reunite should synchronize with the deliverance of important Churches from State subjection."

—*Overland Mail, December* 9: Orleans was again captured by the Prussian army on December 4. Rouen has been occupied by the Germans, and the town called upon to pay 17,000,000 francs. Tours and Havre are in imminent danger. The defeat of the Army of the Loire at Orleans resulted in the capture of 14,000 French prisoners and 77 guns. The French *killed* numbered 2,000. The "intense excitement" reported last week from Tours shifted in twenty-four hours from hope to fear. It is notified by telegraph that the special supplies for the relief of Paris, purchased in London, have escaped capture. There have been no fresh sorties from Paris. The King of Bavaria formally proposes to the other German potentates that the King of Prussia shall take the title of Emperor in (not of) Germany. President Grant's speech on the assembling of the United States' Congress, on December 5, contains allusions which bear evidence of unfriendliness to Great Britain. Lord Lawrence is spoken of as the most eligible member of the School Board for the Chairmanship. Mr. Torrens, M.P., and Mr. Charles Reed, M.P., are also aspirants for the presidency chair. The Smithfield Cattle Show has been the attraction for the week in London. Parliament has been prorogued by Royal Proclamation until January 17. The Royal Albert Hall, Kensington, will be finished in January. The Queen inspected the hall this week. The Empress Eugenie visited the Queen at Windsor on December 5. The Bishop of Colombo has accepted the archdeaconry of London with the canonry of St. Paul's.

—The four students who were recently convicted and fined for the part they took in the demonstration against the female students at the Surgeon's Hall, Edinburgh, have been severely reprimanded by the University authorities.

—At the annual meeting of the Highbury Auxiliary of the Wesleyan Missionary Society, held at the Highbury Wesleyan Chapel on December 7, Lord Lawrence presided; and in the course of his remarks said that he believed the missionaries of the various denominations who were labouring in India were all working together with zeal and self-abnegation; and if there was any body of Englishmen who might be said to go to that country from pure motives and without any self-interest it was the missionaries, for they suffered many privations, and to his knowledge sometimes lost their lives among the people to benefit whom they had done everything they possibly could. Much as England had done for India, the missionaries had done more for her than all other agencies combined. After alluding to the various missionary operations being carried on in that country, the speaker concluded by saying that he was pleased to do any thing in his power to assist the cause in which they were engaged.

—*The Times'* correspondent describes a visit to the scene of the encounter of Dec. 2, near Villiers, outside of Paris: "Passing through the park in the direction of Paris, I walked out through an embrasure in the wall, and came upon rising ground. It was one of the hottest parts of the battle-field, and almost the centre of the scene of fighting. Heavens, what a sight! To see the men advancing under fire of the forts, and falling at every step; to see the French and the Saxons amid that horrid din of artillery shooting one another down with chassepot and needle-gun; to hear the 'hurrahs' followed by a volley, and, as the smoke cleared away, to find the lines thinned and living men advancing over the prostrate bodies of dead and dying was horrible, but nothing like so horrible as the sight of this battle-field, with hundreds of dead lying there in the cold air, the sun shining on their ghastly features and stiff forms, while the cannon on Avron and Nogent were thundering with sounds which shook the earth for

miles round. One of the first great groups I came upon was composed of sixty French soldiers. A few Saxons and Wurtembergers lay around them; but the Germans had already removed and laid in their last sleeping-place most of their dead. The centre of the group was formed of a close line of forty-six. You could not have placed a body between any two. They fell shoulder to shoulder just as they had stood to fire. By far the greater number of them were on their backs with their feet to Paris and their heads to Villiers. Alas! it was painfully evident that many of them, and of others whom I saw subsequently, had not died instantaneously, but had lived probably many hours without a hand to lend them succour, and in piercing snow and frost. One poor fellow lay on his face. He had two rifle-wounds in his back. He had partly stripped himself, and he died with a hand on each bullet hole. Several had taken off their knapsacks and placed them under their heads, and so pillowed had breathed their last breath. Others clenched their water bottles in one hand, but had been unable to remove the cork, and died without being able to wet their lips in their last agony. Some, in their sufferings, had burrowed their faces in the thick clay on which they lay, and turned their bloody and earth-stained faces upwards before they expired."

—Letters from Rev. Dr. Smythe, Paris, Nov. 24: "The general tone of all matters is most grave. All our meat supply is finished, except the doling out of one-tenth of a pound of hard, badly-cured beef for each person daily. Our supply of coals is done. The gas will be cut off on the 30th inst., there being only sufficient for the use of balloons. Bread is plentiful—but for how long? Our own stores of rice for the poor will be exhausted in a week. We are going to apply to the Government to-day, and we hope they will open their stores to us. We can hold out for a month longer on extract of meat. The increase of applicants on our committee is becoming most serious. Persons in the most respectable positions of life almost daily present themselves, but only when their children have been days without bread; ladies in the last stage of consumption. In a word, our English community will before long be in the most painful position. I take with me in my visits Liebig's extract of meat, so that I may at once supply the wants of persons whom I find in great distress, and without the common necessaries of life. Illness of the most serious kind is spreading rapidly. You can scarcely find a house without fever or small-pox; deaths from the latter malady four hundred and twenty last week."

Wednesday, January 4.

—"We understand," says the *Athenæum*, "that Prof. Dollinger and two other of the Munich professors have finally signified their intention to refuse submission to the dogma of the infallibility of the Pope."

—It is denied that the Suez Canal is to be made over to an English Company.

—Yorick, in *Times of India*: "I certainly think that such a tax is unsuitable to India, and consequently never should have been imposed: that its unpopularity, when last it was put on, should have prevented its reimposition; and that the mischief it is now working in India should have procured a pledge from Lord Mayo that it should not be renewed at all next April; but some other means would be found of making an equilibrium. I can see no object in any Government insisting upon collecting a certain amount of revenue in a particular way, if the people have declared that they don't like it. It seems to be, to say nothing more, stupid."

—Yesterday, at the Girgaum Police Court, Dr. C. G. Wiehe, Inspector-General of Prisons, Bombay, attended before Mr. Showell, under bail bonds executed by him and Dr. Beatty, for his presence in Court that day. The charges preferred by Dr. McGrath against the accused were of adultery, of enticing away a married woman with criminal intent, and criminal force. The case was postponed till Saturday.

—*Madras Mail*: "The cable was laid between Penang and this port without trouble in spite of the bad weather experienced in coming across the Bay of Bengal. No previous soundings had been taken, but the depth indicated by the apparatus on board was equal in certain places to that of the Atlantic Cable. The Company have rooms appointed for their use at the Government Telegraph Office, and the cable will be open to the public in a few days. By the completion of this line of communication, we shall get at least ten or twelve days later news from China and Japan. The cable from Singapore to China will, it is expected, be laid in March next, and that from Java to Australia before the end of the year 1871."

—*Bombay Gazette*: "After an adventurous and romantic life, full of perils and hairbreadth escapes, Marshal Prim has died by the hand of an assassin. Perhaps he scarcely expected to die in his bed, for his career has been one of hazard from the day when, as a boy, he left the mountains of Catalonia. A bold and often a successful intriguer, he was not daunted by reverses, but returned to the charge at the first opportunity afforded by Fortune. Conspicuous in civil broils, he was also a man of mark in less irregular scenes, won distinction under O'Donnel in Morocco, and showed political sagacity and nerve in Mexico, when the Emperor Napoleon tried to drag England and Spain into the toils of his unprincipled policy. As the hero of the last two years—the nominal originator of this war, and at last King-maker—for Prim's influence secured the election of Prince Amadeus—he must have made many relentless enemies."

—*Star of India*: "There are two paragraphs in the *Agricultural Gazette for India* which taken together may mean something highly important to India. In the first paragraph a suggestion is made by a correspondent who is described as 'a practical farmer,' that a Minister of Agriculture is more wanted than a Cotton Commissioner. The reason given is that 'it is useless to bolster up cotton culture,' because it is only forcing one particular branch of agriculture at the expense of others. It is the duty of the landowner to teach his tenants to avoid using the land for any crop which exhausts the land, without producing an adequate return. The example of Ireland is mentioned, where the attempt to cultivate flax has been attended with considerable loss not only in money, but the land has also been exhausted in the endeavour to promote the growth of flax to the exclusion of other products. There is a similar cotton mania in India now, and 'a practical farmer' thinks that the Cotton Commissioner should give way to a Minister of Agriculture. Suggestions from practical men are always valuable, and we think the subject is worthy of consideration. More especially is this the case when we refer to the second paragraph in the *Agricultural Gazette*, upon the growth of cotton in America. Last year's crop, we are told, was the largest since 1860, and had only five times been exceeded before that period."

Thursday, January 5.

—*Englishman*: "A beggar, who, it seems, represented himself to have lost the use of his legs, and under that pretext obtained alms, was being dragged along Chowringhee road in one of those wheeled boxes so peculiar to this city, when a horse yoked to a buggy got away from its syce's control, and went tearing along the road. On this the man who was dragging the truck left it and ran for safety; the seeming cripple at the same time jumped out of his box, and ran across the maidan, leaving his vehicle in the middle of the road."

—The E. I. Railway line has been opened to Gorlundo. Mr. Hill, the traffic manager, there lost his life by falling under the wheel of an engine.

—*Pall Mall Budget*; Paris, Nov. 23: "If we again return to the quay we shall find at the Halle aux Vins all the superfluous casks of wine for which room could not be found in its overcrowded cellars—so well had Paris taken care of its 'stomach's sake'—buried under earth and sand; while at the adjacent Jardin des Plantes—our live stock reserve, as we fondly thought, but which is already being largely drawn upon—one perceives that the cages of the more ferocious and less edible animals have been walled in to save Paris, in case of a bombardment, from being exposed to an onslaught of ravenous wild beasts in addition to all the inconveniences, not to say horrors, of a famine and a perfect hailstorm of Prussian shot and shell. In the early days of our investment more than one amateur strategist counselled the Government of National Defence to let loose the carnivora at night time within the Prussian lines, and thus turn those 'bouches inutiles' to some useful purpose. At the station of the Orleans railway close adjoining, the brothers Godard, members of a family of æronauts, are installed, engaged in constructing postal balloons for the service of the Government, and hence, wind and weather permitting, one and sometimes two ascents are made every day. In the goods department we see the varnished calico of which the balloons are made being cut into shape, and hundreds of girls occupied in stitching the various pieces together. Within the station itself one perceives that all the rolling stock has been removed and that numerous parts of the balloons, inflated simply with air, rest on the sides in a row under the vast glass roof from which long strips of varnished calico hang suspended. Near at hand sailors are busily engaged making the nets which are to envelop the balloons and sustain the hoop to which the car is attached."

"The correct thing to do now is to have yourself weighed once a week to see how many pounds you have lost on a low and limited diet, as the individual who set up the first weighing-machine on the Boulevard Montmartre to register the Paris light-weights has had a profitable time of it."

—Dr. Wiehe has been released on bail.

—*Trübner's Literary Record*, extracting an article on the War from the *Bengal Christian Herald* of August 1st, says: This article, written on the 1st of August by a Hindu, solely on the basis of telegraphic despatches, demonstrates the close approach of the borders of the Ganges to European culture, and also the marvellous progress of the march of intellect made in India, under the fostering care of the English Government. This opinion of an independent Christian paper furnishes also a proof that the Protestant Missions, in spite of some shortcomings hardly avoidable under rather difficult conditions, have every reason, in the interests of Humanity and Christianity, to rejoice at having attained such a result as the elevation of the Hindu mind from fossilized Hinduism to the capability of forming so clear and independent a judgment on political matters.

Friday, January 6.

—Some fresh despatches of Prince Gortschakoff have been published. The *Bombay Gazette* thus notices them: "They say plainly and without mincing the matter—We intend to break the Treaty of 1856, and as a matter of rough courtesy we notify our intention. The abandonment of the neutralization clause is indispensable alike to the dignity and safety of Russia; she will not remain under the obligation, will not regard it as obligation; and the co-signataries must do their best and worst in the cause. Unless [illegible] or the other Powers give way to her [illegible] war is unavoidable in the spring."

—The Bombay Photographs for the International Exhibition will be exhibited in the Town Hall on Tuesday.

—Deaths last week, 337.

—There was a fire in the New Cloth Bazaar last evening. It was soon extinguished.

—*War items*: At the Halles Centrales in Paris horse-meat sausages being offered at 9f. per kilogramme, and horse-flesh black puddings at 7f., a crowd of women pelted the Arabs with their own sausages in a rage at the high prices.

To partially cover the damage occasioned by the expulsion of the Germans from France, and by the capture of German merchantmen, a contribution of 750,000 f. is exacted from the arrondissements of Nancy, Toul, and Lunéville.

The *Independance Belge* publishes several letters from French officers, prisoners in Germany, protesting against any restoration of the Bonapartes to the throne of France, and against the distribution gratis of the Imperialist journal *Le Drapeau* among the prisoners.

A balloon seen over the Channel, near the Eddystone lighthouse, last week, was again seen near the Lizard on the 1st inst. Several mail packages have been picked up on the coast, but what has become of the aeronauts is unknown, and it is feared they have been drowned.

The *Cologne Gazette* is of opinion that the patriotic utterances of several of the French bishops are due to a hint from the Vatican, which has been propitiated by a letter from General Trochu, declaring that as soon as France was freed from her enemies she would attempt the restoration of the temporal power. The altered feeling of the dignified clergy has shown itself very distinctly within the last ten days. In spite of Garibaldi's fellowship with Garibaldi, one prelate after another comes forward to call to arms and send his seminarists to the field.

Science has done a great deal for the besieged French, not only in the way of balloons, but in the way of photography. We understand that the messages by carrier-pigeon are usually written on a piece of thin paper, not nearly four square inches in extent, which is put into a quill and fastened to one of the tailfeathers of the pigeon. Upon this little scrap of paper is photographed, in characters far too small to be either written or read without the most powerful microscope, an immense number of messages. The little scrap is divided into four columns, the first column describing the

nature of the documents, and the other three filled with Government messages.

—Messrs. P. Brannon and Co., Engineers, claim to have invented an aerial machine, thus described: "It is raised and lowered *ad libitum*; it will ascend to and travel at any elevation required; it is capable of being steered in any direction; and of being driven before, or on or against, the wind; and, according to the aerial currents, at a speed of from four to sixteen knots, with a burden of from two to three tons."

—The Rev. Mr. Robson, in the *Pioneer*: "I have just received your paper of the 19th, in which you still complain that I have done 'the disservice to humanity of showing that the most strikingly humane action is not free from calumny'—a disservice in which at all events I am not singular. If you will point out a single word of calumny, a single word of blame, on the North-West Government that I uttered in my speech in Bombay, I shall most willingly retract and apologise for it. The Indian Government I did blame and do blame, both for neglecting the Native States altogether, and for stopping public works as it did."

—*Times of India*; Palitana, 2nd: "His Excellency left Sonpoorie yesterday morning and arrived here in time for breakfast. Before leaving a small scene took place, caused by two or three of the Palitana Bhayads presenting themselves before him, and complaining of the Thakore's ill-treatment, bared themselves and showed His Excellency numerous cuts and scars received from the swords of the Thakore's Arabs in the attempt to enforce his commands. I chanced to hear something about this affray when it occurred, and am in a position to say it is a wonder many lives were not lost, both sides having worked themselves up to a great pitch of excitement before any blows were given or received. As it was, several of the Bhayads received some ugly cuts, and two or three narrowly escaped with their lives, and will never be the same men they were. I believe the Thakore was in the right, though it is to be lamented he could not recover his just tribute without calling in the aid of his reckless Arabs. This, however, I regret to say is no isolated case, and is the clearest proof that though much has been done in the province, much still requires to be done."

—The Roman Catholics of Madras have assured Bishop Fennelly of their delighted recognition of the Infallibility dogma, and have presented him with a carriage and pair.

REUNION OF CHRISTENDOM.

(*Discussion at the recent Liverpool Conference of the Church Association.*)

The Rev. Dr. Lowe, incumbent of St. Jude's, opened a discussion on "The Reunion of Christendom. What position should the Church of England hold towards the Roman, Greek, and Reformed Churches?" He remarked that the faith of Christendom presents a spectacle of disunion most injurious to the welfare of mankind, and the supporters of that Association were prepared to go with them to the utmost in deprecating division, and to make every concession in fact short of the sacrifice of the Gospel, but that was a sacrifice which they could not make. Union at such a cost would not be Christian. He then proceeded to consider whether union with Rome, as she now is, would be compatible with fidelity to the Gospel. Were the distinctive principles of Romanism consistent with the Gospel? That question he unhesitatingly answered in the negative. They rejected the idea of union with Rome upon the terms proposed, not only as incompatible with fidelity to the Gospel, but also because they believed that the result would be disastrous to the cause of truth throughout the world. The case of the Greek Church was somewhat different to that of Rome, and most heartily did he wish that they could pronounce a different verdict on the proposal for union with her; but the errors of the Greek Church were so grave that the Protestant Church could not interchange public ministrations with them without a sacrifice of principle fatal to the purity of the Gospel. The subject of union with Protestant dissenters was one of a different kind, and would be a consummation much to be desired. The difficulties in the way were great, but there was no question of principle involved. He referred, of course, to those dissenting bodies which agreed with them in all the great doctrines of the Gospel. They had no controversies of faith with the Presbyterians, the Independents, the Wesleyans, or even with the Baptists, and it did seem a reproach to our Christianity that, being one in faith they could not be one in worship—he meant manifestly one, for even in worship, they were really one already. The obstacles in the way of such union could not be insuperable, and if there were a hearty desire on all sides to remove the scandal, they would in time be overcome. This was a subject which he considered should be taken up by a committee appointed for the purpose, and great progress would be made in the right direction if they could secure an adequate representation of the Church in the houses of Convocation. Let this be done—let them have a proper representation of the whole body of the Church, both of the laity and the clergy; let proper steps be taken to form an enlightened public opinion on the question, and he believed they would not be long before they accomplished their purpose.

The Rev. James Bardsley, Manchester, advocated the same view, of a closer visible union with those who are of the same mind on questions of doctrine with ourselves. He gave some illustrations of Ritualistic longing for union with the Roman and Greek Church, exemplifying it with some of the gross perversions of Scripture to which that school is prone. He showed that instead of unity in the East there were fourteen distinct Churches there, all at strife with each other. The most abominable idolatry he ever witnessed was in the Greek Church in Palestine. It was a Church more dead even than the Latin. He then referred to the visit of the Archbishop of Syria, who was bound to believe the Church of England to be no Church at all, since we have not true immersion; and yet this form of immersion is declared by the Greek Church to be necessary for baptism.

Union with such a Church would be impossible. Unity was the subject of our Lord's great prayer, but not uniformity. Bishop Hall's words might be borne in mind—that we were willing to make peace with Rome as soon as ever she will make peace with God.

The Rev. Dr. Taylor showed that there never had been a time when visible uniformity existed, certainly not in the period of the Apostolic Churches, where allusions to parties and divisions were incessant. The same thing was true after their time. The idea of all Christendom as a great happy family was only a dream. There can be no true unity except in truth. The Church of Rome is an apostacy, and if Reformers were right in so designating her, we should be grossly wrong in joining her now that she has added two fresh doctrines to her corruptions,—the Immaculate Conception, and the personal Infallibility of the Pope. Neither with the East nor West could union be practicable for a moment.

The Rev. G. B. Concanon explained the attempts made by Ritualists to effect union with the Roman and the Greek Church by their dislike to Protestant truth. He drew a distinction between the unity of Christians and the unity of Christendom,—the one to be always promoted, the other as steadily avoided. In the North of Ireland a movement had begun towards union of the Wesleyans with the Church of Ireland, and the Irish Church Convention was prepared to meet them, and the movement was an omen of good for ourselves.

The Rev. Dr. Clarke, of Southport, referred to the difficulty of Dissenting ministers submitting to re-ordination. In reference to this he dropped the suggestion that the difficulty might be got over, not by a lower sort of ordination, but by recognising existing Dissenting orders as equal to the Diaconate, but not to the Priesthood.

Dr. Blakeney inquired—What is the position we hold towards the false Churches? In regard to Rome, it is a position of emphatic protest and disavowal. So late as 1606, Convocation formally denounced the Pope as the Man of Sin. From this position we could not recede. In regard to the Greek Church, our position is less defined, as our Reformers had nothing to do with them. Their position was not so bad as that of Rome, but was still replete with false doctrine. She was, however, unlike Rome, capable of receiving a Reformation. As to the foreign Reformed Churches, there had always been much intercourse between ourselves and them. Our Church recognises their orders and their true membership of the Universal Church. It would be well if their ministers could sometimes occupy our churches, but this is at present illegal. As to the union of Christendom, it never had existed, and never will exist till the Lord come and his prayer is answered that all may be one.

Dr. Shann called attention to the practical importance of union with Nonconformists. Without it a secular education would be forced upon us in five years, as nothing but a firm union of all Christians would check the flood of secularism. The authority of the Word of God might constitute the common meeting-ground, and a like result would be of the highest value, and then the Education Act would prove one of the greatest blessings of modern times.

The Rev. E. W. Davis cordially sympathized with the hope of union with Dissenters, but there was a barrier in the way in the attempt to enforce uniformity. The Articles unchurch no one, but the occasional services unchurch many, and are a great stumbling-block to large numbers of Dissenters.

The Rev. E. Auriol referred to the sympathy showed by the Reformers to the orthodox foreign Churches. But union with Dissenters would only be possible by agreeing to differ, and allowing the special views of each party to be frankly held in love.

Mr. C. H. Lovell alluded to the vast change in opinion effected on all these points in the last ten years, and thought it a subject of gratitude. He held that there is no real disunion with Dissenters and the Church even at present, and did not think any closer identity to be desirable. Religious bigotry was the only real obstacle. Religious liberty had itself a tendency not indeed to uniformity, but to unity of thought.

A few remarks from the Revs. W. A. Cornwall, W. Stubbs, C. Wightman, and Mr. Dunlop, and the Chairman, closed the meeting.

Miscellany.

Sir Charles Trevelyan presided at the last anniversary of the United Kingdom Alliance, and in his opening address said:—

"You will, perhaps, ask why, being neither a member of the Alliance nor a total abstainer, I have felt it my duty to accept the honour of taking the chair at this great meeting. I have been actively engaged in public affairs for more than forty years, and during this long period one observation has been constantly forced upon me—whatever plan of moral or social improvement might be proposed, this national vice of inebriety has always crossed our path. To abstain from intoxicating liquors is a cardinal point both of the Hindoo and Mahometan religions. Conceive, therefore, the effect produced upon the spread of Christianity in the East, by the disgraceful exhibition constantly seen in the bazaars of Calcutta, Madras, and Bombay, of Christians rolling about in a state of beastly intoxication. Even the young men educated in our colleges imitate our evil example, to the scandal of their Hindoo parents, and it has been reserved for the Hindoo reformer, Keshub Chunder, to bring them back to a sense of the duty of temperance. The same monster evil meets us in every attempt to improve the administration of our army. The recruiting is conducted in public-houses; a portion of the soldier's pay is issued as 'beer-money,' and the officers receive 'the Prince Regent's allowance of wine,' His Royal Highness having graciously expressed his desire 'that no officer should be so poor as not to be able to drink his pint of wine a-day.' There are eight or nine public houses in the immediate vicinity of the barrack of the household cavalry at Knightsbridge, besides two music halls, the character of which I will not describe. Can we wonder, then, that our army is doubly dyed with this miserable taint, and that its fruits are reaped in vice, disease, absence from duty, desertion, and an unusually large deduction from available strength under the heads of hospital treatment and punishment? All agree that no drunken men are to be seen among the German troops in France. But how would it be if an English army took the field under like circumstances? In the endeavours made to improve the condition of the lower orders of our people in town and country, the same demon of intoxication constantly rises and bars the way. The east end of London has acquired an unhappy pre-eminence in pauperism, but there is no part of England where the liquor traffic is in such a flourishing state. Within the square mile investigated by Mr. Bartley there are 165 public-houses and the same number of beer-houses, taking, on a very moderate estimate, at least £450,000 a year, while the school fee of two pence on every child would have amounted only to £10,053, or less than 2½ per cent. on the drink account. It has become a lucrative business in that part of London to establish public-houses and beer-houses in favourable situations and to sell them again at a profit. When this vicious habit has taken possession of a population, charitable

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assistance only feeds the distemper. 'The lady has brought another shilling's-worth of charitable gin,' indicates the object to which such charity is usually applied. The practice of issuing cider in aid of wages is the curse of my native district in the West of England, because it gives a public sanction to its constant use, and fixes a bad habit in the labouring population which is certain to lead to farther indulgence. We have had nothing which deserves to be called a system of national education, and, not having the same intellectual resources as those who are in a higher social position, working men have a natural distrust in their power of self-restraint. Following the teaching of divine wisdom, they pray, 'Lead us not into temptation, but deliver us from evil.' Returning home exhausted by his day's work a man may pass one or two public-houses, but it is hard that the temptation should be indefinitely renewed, with all the attractions of warm fires and brilliant lights. Then there is the class below the working men, composed of habitual idlers and vagrants, and persons of all sorts who live by preying upon society; and as these can only be dealt with by police regulation public-houses and beer-houses ought to be brought within such limits as will allow of effectual control. This demand of the working classes has been endorsed by the authorities specially charged with the care of religion and morality. The Archbishop of York presides over a 'National Association for the Amendment of the Laws relating to the Liquor Traffic.' A committee of Convocation has investigated the subject in great detail, and has made a report recommending, among other things, that 'a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected.' The Wesleyan Conference, which represents the free church of the people, has expressed its opinion that 'the facilities afforded for the opening of public-houses and beer-houses, and the temptations presented by them, especially to the young and the intemperate, render the effects of the present law grossly demoralising, and constitute a legalised hindrance to the efforts of Christian churches. The Conference therefore declares its judgment that a reform of the present licensing system is absolutely necessary, and that in any measure which may be hereafter adopted provision shall be made, in harmony with a recognised principle of self-government, that the rate-payers, who bear the charges resulting from the prevalence of intemperance and its consequent pauperism and crime, shall also have the power to control the issue of licenses for the sale of intoxicating drinks within their respective districts.' And the Reformed Presbyterian Synod of Ireland and other religious bodies have declared themselves to the same effect. Last, not least, the Government has pledged itself 'to bring in a measure dealing with the whole of this subject at the very earliest period next year;' and this pledge was accompanied by the important announcement that, as public-houses and beer-houses had been unduly multiplied, 'some measure of restriction for the future must be devised, and it would be of very great advantage if, in so restricting them, we could give effect to the popular will, expressed in a guarded and legitimate manner, and if, without injury to existing interests, we could secure a gradual reduction in the number of existing public-houses and beer-houses in places where, by common consent, they are too numerous.' Mr. Bruce lately repeated this pledge in my presence at Glasgow. He promised to bring in a comprehensive measure within the first fortnight of the session, and he added these emphatic words:—'My belief is that the people of England are deeply desirous to see this question well settled; that there is hardly any question of domestic policy which so interests them. I doubt whether, if we take the majority of our countrymen, we will find that there is any question which so deeply interests them as the best mode of dealing with the liquor traffic. They feel that drunkenness is not only a disgrace to the classes who unfortunately are betrayed into it, but that it is an injury to their families, and that it is, beyond all other obstacles to civilisation, the greatest. I am most anxious, therefore, to carry an effectual measure to deal with this great question, and I am anxious that it should have every chance of being passed.' I heartily congratulate you on the advanced position you have reached in the advocacy of your cause."

— A letter from the Religious Tract Society's agent at Florence gives interesting particulars of the steps adopted to take advantage of the new liberty at Rome. On the 6th October he went to Rome to give what aid he could to the colporteur already there. Shortly afterwards he commenced to sell religious books and tracts, the place selected being an under ledge and wall of a palace in the Corso, the most frequented of all the Roman streets. A great many Bibles and religious books have been sold here, without the slightest opposition. Two of the late Dr. De Sanctis's brothers purchased a copy of one of the Doctor's books. Tracts have been supplied to one of Dr. Stuart's colporteurs, whose stand is near the door of the Post Office, and also to several travelling booksellers.

TELEGRAPHIC NEWS.

Florence, 29th December.—A great part of Rome and its environs is inundated in consequence of the overflowing of the Tiber. Considerable damage has been done.

London, 30th December.—Official news received from Paris states that the Prussians furiously attacked Fort Rosny and Plateau Avron on Wednesday, and that they attempted the bombardment (of those places). They were, however, repulsed with considerable losses. Later news reports that Avron has been evacuated by the French, who left their guns and dead. General Manteuffel has occupied Bapaume.

31st December.—The French Government has determined not to send a representative to the London Conference on the Russian question, unless England first recognises the Republic. Mont Avron has been occupied by the Saxons. A conspiracy has been discovered between the French prisoners at Mayence, Coblentz, and Cologne, 50,000 in number, their object being to meet and fight their way back to France. The outbreak was prevented. Dijon has been evacuated by the enemy. Arras has been abandoned by the French. Vitry has been destroyed. A German assault made on Belfort on Tuesday was repulsed. The French camp at Bondy has been broken up, and the French batteries there silenced. A few shells have been sent inside Paris, into Lavillette and Belleville. After several engagements Peronne has been invested by the Germans. French accounts report that General von Werder has evacuated Gray, and is retreating towards Versome (sic). The death of Major-General Louth is announced.

Madrid, 31st December.—General Prim died to-day, and will be buried to-morrow.

London, 1st January.—No further news has been received from the Armies in the North and South. Reinforcements of German troops have arrived before Belfort. The Germans state that great quantities of artillery ammunition and two 24-pounders were captured at Mont Avron. Two Prussian companies have advanced to the village of Rosny from Havre. French accounts allege that General Roy captured on Friday the Prussian positions on the heights of La Boulli.

London, 2nd.—The *Times* of to-day publishes a telegram stating that Count Bismark is indisposed, and says that the Conference is to be adjourned to give time Favre arrived London (? to give time for M. Jules Favre to arrive in London). Mezieres has capitulated. It is reported that a French Brigade has been routed near Montercau, being forced into the fortified castle of Robert le Diable, which was afterwards taken by storm. It is stated that the capture of Avron has caused great discouragement in Paris. Forts Nogent and Noisy have been silenced. The French report the complete repulse of the Germans on Saturday and the capture of their position in front of Vendome. German accounts of the same affair state that the French attack was repulsed. The Germans evacuated Bonny on Saturday after a sharp engagement with Francs-tireurs and are falling back on Gien. The King of Prussia has made a speech, thanking his army, but says that their task is not yet finished, and that they must continue to fight in order to bring about an honourable and permanent peace. Mr. John Bright has resigned in consequence of continued indisposition. He will be succeeded by Mr. Fortescue. The Marquis of Harfington has been appointed Secretary of State for Ireland.

PASSENGERS SAILED.

Per P. and O. S. S. *Columbian*, *Dec.* 31:

For Brindisi.—Mr. Jack and Colonel R. G. Jones.

For Southampton.—Mr. Irving, Colonel and Mrs. Hoseason, 3 children, European female servant and native servant, Mrs. Hanson, infant and European female servant, Mrs. Garstin, Lieutenant E. H. Curtis, Captain Dalmahoy.

Per *Historian*:

For Liverpool vid the Suez Canal, 3rd:—Mrs. Brown and child, Dr. and Mrs. Sexton, Lieut. Meredith, Mr. McNamara and child, Capt. Hutchinson, and Mr. R. Campbell.

PASSENGERS ARRIVED.

Per *China*, 2nd:

From Southampton.—Colonel and Mrs. Smith, Mr. and Mrs. Bourne, Mrs. West, infant and ayah, Mr. F. H. Cox, Mrs. Hawkins and two infants, Mrs. Macinlay, Lieutenant and Mrs. Cunningham, Mr. and Mrs. Sargisson, Captain and Mrs. Scott, 2 Misses Warren, Surgeon Major Davey, Mr. and Mrs. Williams, Captain and Mrs. Nicholson, Mr. Hynd, Mrs. Lukin, Captain W. C. Anderson, Mrs. Holesworth, Captain Morton, Mrs. Gibson, Messrs. Watkins and Kraushear, General Cunningham, Mrs. Murray, infant and ayah, Colonel Etheridge, Messrs. Strachan and Ashley, Mrs. Maylor, child and ayah, Mr. McCulloch, Mr. and Mrs. Peel, two children and European female servant, Mr. C. Hannaford, Miss Johnson, Miss Campbell, Mr. J. Watson, Miss Moysey, Colonel and Mrs. Gripp.

From Marseilles to Aden.—Mrs. C. Daniell and European female sevant.

From Suez.—Major C. Collier, Captain West, Mr. Jamsetjee Nowrojee, 11 servants, Dr. J. Wise, Captain Lewin, Mr. Dubus, Mr. Albot, Mr. Cleary, Major Bonner, P. and O. Company's employés, three stewards and 4 natives.

Per Collingwood from London, 5th:—

Mrs. Woodhouse, Mr. Ross, Dr. Thompson, Mrs. LeGeyt, Mr. Gordon, Mr. Coppell, Captain and Mrs. Warde, Mr. and Mrs. Gardner, Colonel and Mrs. Gostlin, Mr. Williams, Captain Macleod, Captain and Mrs. Wingfield and family, Mrs. Dupuis, Miss Tonochy, Rev. Mr. Bell, Mrs. Bell, and Child, Rev. Mr. Miller, Rev. Mr. Thompson and Mrs. Thompson, Mr. Knox, Captain and Mrs. Jacobs, Captain and Mrs. Ducat, and Mr. Thompson.

DOMESTIC OCCURRENCES.

DEATHS.

MINORS—Dec. 29th, at Byculla, Martha, twin daughter of Mr. E. Minors, aged 3 months.

ATKINSON—Dec. 6th, at Versailles, Capt. G. A. Atkinson, late Political Agent and British Consul at Muscat, and eldest and last surviving son of the late Hugh Atkinson, Esq., of Bombay, aged 36 years.

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